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INTERPERSONAL PROBLEM SOLVING AS A VALUE CLARIFICATION STRATEGY IN ELEMENTARY SOCIAL STUDIES

by

© AMSON W. MUCHENA

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE

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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research, for acceptance, a thesis entitled Interpersonal Problem Solving as a Value Clarification Strategy in Elementary Social Studies submitted by Amson W. Muchena in partial fulfilment of the requirements for the degree of Master of Education.

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Date June 13, 1974

ABSTRACT

This study was designed to investigate the extent to which abilities gained in an interpersonal problem solving strategy could influence the generation of justifiable alternative courses of action in the valuing process. A number of instruments including film loops, a story, and valuing strategies were utilized to initiate, promote, and assess the generation of alternatives that were accompanied by rational justifications. A line of thought consisting of alternatives and corresponding justifications constituted a logical consistency. The sample of the investigation consisted of forty randomly selected sixth-grade pupils drawn from two Edmonton schools.

The findings of this experimental study indicated that a significant difference in the generation of justifiable alternative courses of action and in logical consistency occurred for the experimental group only.

The study indicates that elementary school children with attributes comparable to those in the sample of this study can be taught to generate and justify alternative actions.

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CHAPTER I

THE PROBLEM, ITS NATURE AND SIGNIFICANCE

I. Introduction to the Study

In his book, Future Shock, (1970), Alvin Toffler portrays the roaring current of change, as a current so powerful today that it overturns institutions, shifts our values, and shrivels our roots. The term "Future Shock" is described by him as the shattering stress and disorientation that are induced in individuals by subjecting them to too much change in too short a time (p. 2).

It is in this era of change that education and schools are coming under a great deal of criticism. Postman and Weingartner (1969, p. xiii) view school as one institution in our society that is inflicted on everybody . . . "inflicted" "because we believe that the way the schools are currently conducted does very little, and quite probably nothing, to enhance our chances of mutual survival; that is, to help us solve any or even some of the problems . . . One way of representing the present condition of our educational system is as follows: It is as if we are driving a multimillion dollar sports car, screaming, [Faster! Faster!] while peering fixedly into the rearview mirror. It is an awkward way to try to tell where we are, much less where we are going, and it has been sheer dumb luck that we have not smashed ourselves to bits—so far."

Rubin (1969, p. 5) charges schools as being monolithic structures depersonalized, and preoccupied with tradition, more concerned with herding rather than nurturing the young. Jones (1968, p. 4)

condemns the educational psychology which is founded on an exclusively cognitive base. Thomas (1967) questions strongly denying the learner an important role in the curriculum-making process.

These critics, regardless of the shortcomings of our schools, do raise a number of questions and pose many challenges. Change—constant, accelerating, ubiquitous, vertiginous—is the most striking characteristic of the world we live in. Has our educational system recognized this fact? If it has, what abilities and attitudes is it fostering so that the youth can deal adequately with change? Are school environments designed in such a way that young people can master concepts necessary for survival in a rapidly changing world? More specifically, are the social studies designed to help future citizens become rational decision-makers so that they can resolve personal problems and influence public policy through effective social action in a world in which ever-accelerating change is the dominant theme? What are the essential components of the decision-making process that a social actor needs?

With the aforementioned questions and challenges in mind, the investigator designed the study which is reported in this thesis. It presents a rationale for a Social Studies curriculum focussed on value inquiry—an immensely important component of the decision-making process. Though the other components of the decision-making process, scientific and interdisciplinary knowledge and the synthesis of knowledge and values, are also discussed, the study places greater emphasis on value inquiry with the conviction that "It should help the decision-maker identify the sources of his values, determine how they conflict,

identify value alternatives, and choose freely from them" (Banks, 1973, p. 27).

II. Nature of the Problem

The illegal use of mind-expanding drugs, a sharp increase in reported crimes, high divorce and suicide rates, long and seemingly unkempt hair, extreme dress, and challenging behaviour of youth in open confrontation with adults, illustrate the most serious social problems of the 1960's and 1970's especially among the young.

Some writers and social commentators have viewed with alarm the problems faced by an individual in a modern society. Fromm in The Sane Society (1967, p. 73) suggests that the individual is alienated in modern society because it fails to meet his social and psychological needs. The individual, he argues, is a servant to the technology created to meet man's physical needs. Whyte, in The Organization Man (1957), laments the demise of individualism in modern society and argues that the individual must conform to groups to the detriment of his personal needs. According to Whyte, we have come close to deifying the organization. Anthropologist Jules Henry (in Banks, p. 10) contends that in his "lopsided preoccupation with amassing wealth and raising (his) standard of living man has turned 'culture against himself,' and '. . . inner needs have been scarcely considered.'"

Although we believe that social science can and should result in a better life for man, some writers have correctly pointed out that the control and prediction which can result from a science of man can be used to his detriment as well as to his benefit (Banks,

p. 10). In his novel Walden II, B. F. Skinner depicts a scientific utopia which raises many baffling value questions about who should control man's behaviour. Aldous Huxley, in his shocking and fantastic novel Brave New World describes a society where human feelings and emotions result only in tragedy. Human beings are hatched in mass by a mechanical process. In his attempt to promote humanistic values in the brave new world, John, the savage from primitive times (our own era), meets a tragic fate. He learns from Mond that in the brave new world only science, not human emotions, could prevail.

These critics of society and others, undoubtedly exaggerate the problems faced by individuals. However, they emphasize their concern with the preservation of individualism and humanistic values in a technological society. They also suggest the need for the social studies to focus on helping children to attain the skills needed to recognize and solve human problems, analyze and clarify values, and make sound rational decisions which can guide social action that will prevent Huxley's brave new world from becoming a reality (Banks, p. 11).

It is not so much that today's youths are different from those of former generations because of emergent values. Youth today are different because the powerful pressures of the contemporary age surround them with a constantly increasing range and variety of cultural alternatives and value choices. Youth today are bombarded by complex demands that require an ever-increasing number of decisions regarding everything from basic values about sex, marriage, and religion to choices about vocation, ideology, and, most crucial of all, self-identity (Barr, 1971, p. 14).

"The simplistic dualisms of good and bad, right and wrong, have been replaced by intricate choices for which youth often have no established criteria to aid in making decisions" (Barr, 1971, p. 14).

An acute awareness of this fact leads this researcher to restate with Banks (1973, p. 27) that value inquiry is an immensely important component of the decision-making process. Value inquiry should help the decision-maker identify the sources of his values, determine how they conflict, identify value alternatives, and choose from them. The student should be encouraged to predict and to consider the possible consequences of alternative values, and be helped to clarify conflicting, divergent, and confused values. The present research was, therefore, designed for these purposes, and the experimental problem was succintly stated as follows:

> Do students who receive training in a technique designed to improve abilities in an interpersonal problem solving strategy generate more justifiable alternatives than students not receiving such training?

III. Null Hypotheses that were Tested

To accommodate our purposes as stated above, the following null hypotheses were experimentally tested:

1. There will be no significant difference in ability to generate justifiable alternatives between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.
2. There will be no significant difference in ability to

generate alternatives that are logically consistent between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.

IV. Operational Definitions of Terms

For the purposes of this study terms are defined as follows:

Social Studies: the term "social studies," for Crowder (1973, pp. 1, 2) and for the writer, covers the study of the manifold social relations of man. The term "social sciences" includes such disciplines as anthropology, economics, geography, history, political science, psychology, sociology, and social psychology. From the structure and content of these subjects as defined by the scholars working in these fields, content for elementary school social studies is selected.

Value: the word "value" for Raths et al (1966) implies "those beliefs, purposes, attitudes . . . that are chosen freely, thoughtfully, and acted upon" (p. 38). In this study values are those alternatives thoughtfully selected from competing choices and reflecting the beliefs, attitudes, and purposes of the choice-makers.

Valuing: this term refers to the process whereby the individual reaches a personal decision after discovering the "why's" behind alternative values.

Alternatives: An alternative is any course of action generated by a student in response to the freeze-frames and questions presented with the film loops The Lost Baseball, Thief, Rocks and the Train,

The Damaged Book, Spray Paint, The Cashier's Mistake, by Moore and Woodruff (1969), and the story The Manace in the Tree by Shaftel and Shaftel (1967, pp. 317-319).

Justifiable Alternatives: A justifiable alternative is any course of action generated by a student in response to the freeze-frames of the above film loops and questions 2, 3, 7, and 8 in the Interpersonal Problem Solving strategy that is justified by means of a reason.

Logical Consistency: consists of a justifiable alternative in question 2 plus a justifiable reaction in question 3.

V. Significance of the Study

The rationale that buttresses the significance of this study derives from recent findings of a number of social scientists who are perturbed by the clutter of youth's values. These findings assume greater importance to us as educators because of their implications for the learning process designed to meet change. Let us briefly spell out some of these implications.

First, Louis Raths (1966) has put forth a theory having to do with valuing that posits the notion that certain behaviours are characteristic of children who lack values. These behaviours include overconforming, underachieving, apathy, dissenting, uncertainty, and role-playing. He hypothesizes that as youngsters have a chance to undergo the process of valuing, these behaviours will wane.

Secondly, Kubie (1959) suggests that learning is swift, spontaneous, and automatic. At times, learning is blocked—many times by

what Kubie calls preconscious motives and drives. He recommends that teachers concern themselves with developing self-knowledge on their students' part to remove blocks to learning—to free the children so that they may learn in a spontaneous fashion.

Third, Ginsburg (1950) suggests that good mental health, assumed to be a necessary condition for learning, is merely a process of living up to a set of values.

Finally, several researchers, following the ideas of Louis Raths, have concluded that these classroom behaviours including over-conforming, indifference, flightiness and several others interfere with concentration, involvement, and openness in the learning process. They recommend that value development should be one of the central concerns of teachers (James Raths, 1961; Albert Klevan, 1958; Arthur Jonas, 1960).

This, then, is the basis for value development and the basis of the significance of this study.

VI. Limitations of Study

1. The samples for this study were selected from a population of grade six pupils in two urban schools located in middle class socioeconomic neighbourhoods. It may be that pupils from different school localities would react differently to the strategies employed for valuing in this study.
2. The time period allowed for the study made it impractical to conduct a longitudinal study. Undoubtedly, the results from a longitudinal study would have had far-reaching results. This study is, therefore, modest in terms of generalizability.

3. The time period allowed for the study also made it impossible to pursue the most crucial part of value formulation, that is, observation of students engaging in effective social actions personally satisfying to them.
4. The limited time period also made it unfeasible for the researcher to determine whether the study had influenced children's learning process as favourably as depicted in the significance of the study.
5. The limited time period also made it impracticable to determine the extent to which skills acquired in the study were transferable to problems in other subject areas such as language or science.

VII. Organization of the Study

In chapter II a rationale of the study is presented. It discusses the structure of the disciplines as a curriculum emphasis of the 1960's and the current issues forcing educators to reconsider this position. It reviews valuing in the new social studies curriculum and establishes the conditions necessary for this process to occur.

In chapter III the study design and procedures are outlined. It sets out the research instruments and procedures of collecting and analyzing data are spelled out. The samples are also described.

Chapter IV is a presentation of the results. Results of the analysis of variance and a sample of students' responses accompanied by a discussion on moral principles are presented.

Chapter V reports conclusions, and makes suggestions for further study.

CHAPTER II

RATIONALE OF THE STUDY

The rationale of the study is presented under the following headings:

1. The Structure of the Disciplines
2. Current Influences
3. Value Orientation
4. Curriculum: Definition and Rationale
5. Value Theory.

I. The Structure of the Disciplines

Why the structure of the Disciplines was given great emphasis in the development and implementation of the curriculum during the 1960's will now be presented.

"The sky is falling" said Chicken Little, as a large cabbage leaf fell on his head. The plight of this hero of the first-reader days is a rather familiar one to curriculum people. One emphasis seems to crowd in upon the next, competing to be the cabbage leaf that blots out other considerations. In the field of education, it is extremely tempting to feel that one new development is the whole sky, that we are being smothered by it and cannot get out from under even if we want to. That this phenomenon is not a novelty or peculiarity of the sixties is revealed in the spiral (Miel, 1968, p. 158) in Figure 2.1, showing how our predecessors had to examine the phenomenon of educational thought moving from emphasis to emphasis.

Pertinent with this discussion is the relation between the

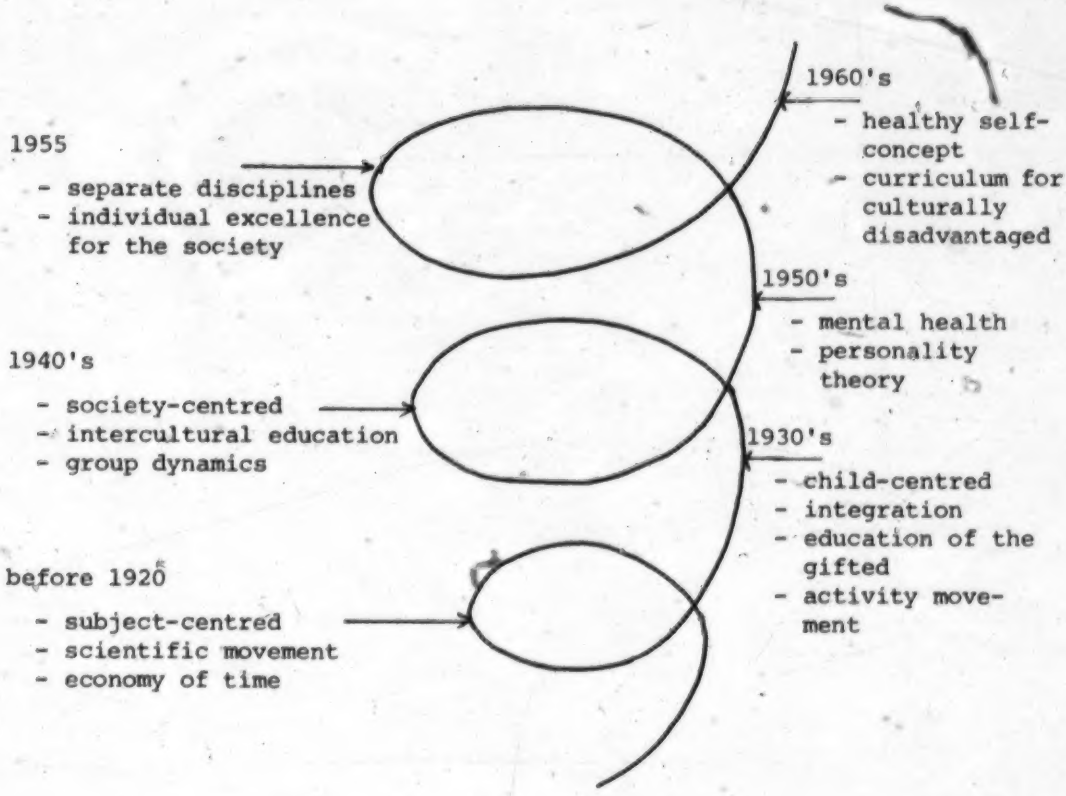


FIGURE 2.1

SPIRAL OF EDUCATIONAL THOUGHT

movement of emphasis in educational thought and the elements of the curriculum. Curriculum can be viewed as a system consisting of a number of interrelated elements. These elements consist of the following (Taba, 1971, p. 5):

1. The overall goals and specific objectives to be obtained.
2. The content from the social sciences, history and other areas of study to be included.
3. The selection and organization of the learning activities to be provided.
4. The selection and organization of the teaching strategies and procedures to be employed.
5. The selection or development of the evaluative measures to be used.

Differences in curriculum organization to some degree grow out of differences in the emphasis accorded to each of the elements listed above, and to the degree to which there are consistency and balance as these elements are developed. During the 1920's for example, there was a strong emphasis on spelling out detailed sequences of specific factual content with an almost total disregard for the processes of learning, or for objectives other than the acquisition of information. The curriculum which resulted was often sterile, irrelevant to student needs and interests, and rigid in format (Taba, 1971, p. 5).

The progressive education movement was in many ways a rebellion against this one-sided emphasis of the 1920's. The progressives encouraged a greater concern for the processes of learning and the

learner as an individual, but their emphasis in turn produced a curriculum that was somewhat defective in the relative lack of emphasis on the quality of the content with which it dealt. There was a swing toward belief that it did not matter what you learned but how you learned it (Taba, 1971, p. 5).

A favorite way of picturing the movement of educational thought is to liken it to the swing of a pendulum back and forth on the elements of the curriculum. The entire presentation in this rationale for the study can, in a way, be viewed as the oscillations of our educational pendulum.

The progressives swung the pendulum to the processes of learning and the learner, as stated earlier, but in the last ten years or so, a returning swing to content as an emphasis has been effected. Content here is defined as "a rhetoric of conclusions to be transferred to the student" (Schwab, 1961) and is derived from the disciplines—the storehouses of factual data from which to choose appropriate information for instruction. The view is advanced that the most important basis for the selection and placement of content is the "structure" of the discipline from which the content is drawn. This view is portrayed in Jerome S. Bruner's The Process of Education, (1960). In this little book, Bruner makes perhaps the most important single statement concerning the curriculum revision movement. When curriculum workers gather for meetings today, it is common to hear, "According to Saint Jerome" (Lowe, 1969, p. 33).

While The Process of Education contained little that was new, since the meeting at Woods Hole was convened primarily to assess what

was already happening, it did, however, pull together in one readable and concise source the underlying ideas that were and still are basic to the revision movement.

Bruner popularized the concept of the structure of a discipline. He set forth four hypotheses which have been summarized by Lowe (Banks, 1973, pp. 25 and 26):

1. All disciplines are reducible to fundamental and developmental ideas—that is, structure.
2. These basic ideas can be taught to almost all individuals at any age and any level of ability in some intellectually honest manner.
3. All children can develop a type of "intuitive grasp" of the nature of the disciplines that is now possessed typically only by scholars.
4. Intellectual curiosity is ample motivation for students if they are given the opportunity to think for themselves or to "discover" the structure of the disciplines.

Structure not only consists of the key concepts, generalizations and theories within the social sciences, but the unique modes of inquiry which are used within the various disciplines.

The concept of structure enables us to identify the key ideas of the disciplines. These ideas are the most beneficial kind of knowledge for sound decision-making. Thus a curriculum that focuses on decision-making must not only teach children higher levels of knowledge, it must be interdisciplinary, and incorporate key concepts and generalizations from all the social science disciplines (Banks, 1973, p. 27).

In short and in this study, knowledge is viewed as one essential component of the decision-making process but not sufficient for rational decision-making.

By way of concluding this section of the rationale, it is appropriate that we record on the spiral (based on Miel's) "structure of the disciplines" as a new emphasis of the curriculum revision movement of the 1960's.

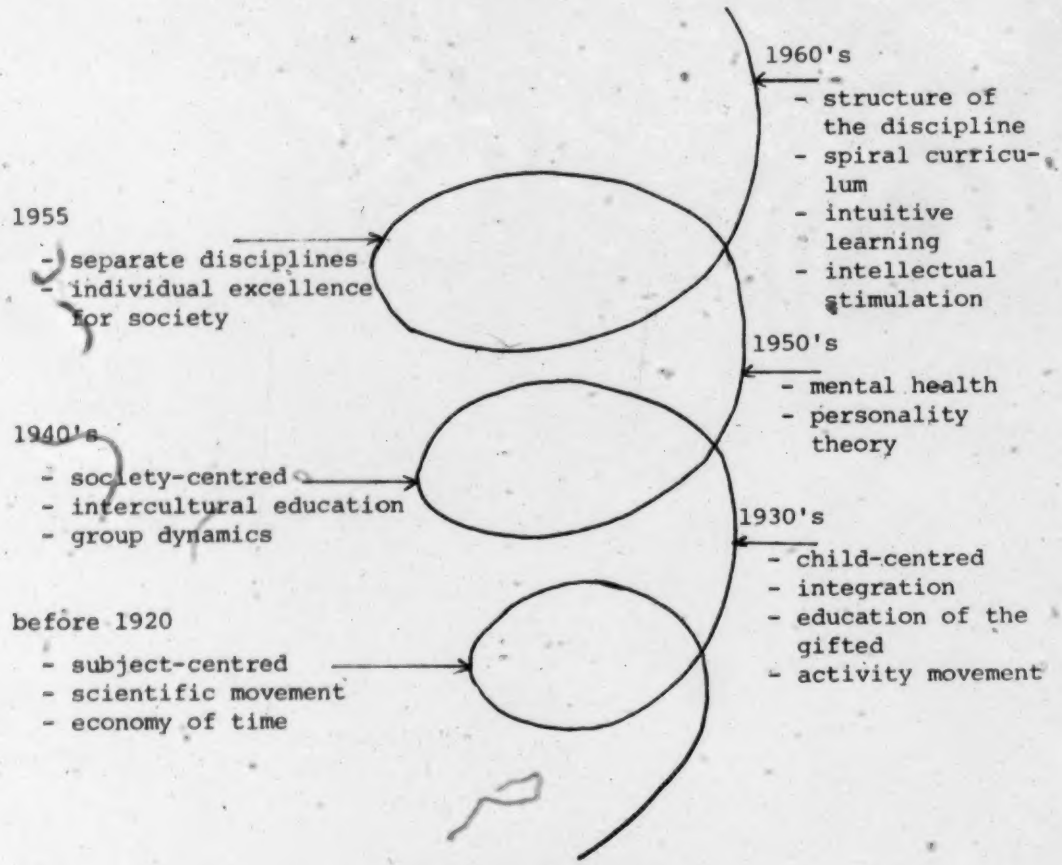


FIGURE 2.2

STRUCTURE OF THE DISCIPLINES

II. Current Influences

A discussion of current influences causing educators to reconsider positions held in the 1960's now follows under two sub-headings, namely (1) A Call for Change, (2) Forces Creating Cultural Alternatives and Value Options.

1. A Call for Change

> There is something wrong with the schools, and that something had better be changed in a hurry.
>
> Must Schools Fail?
> by Byrne and Quarter

> . . . What avail is it to win prescribed amounts of information about geography and history, to win ability to read and write, if in the process the individual loses his own soul: loses his appreciation of things worth while, of the values to which these are relative; if he loses desire to apply what he has learned and, above all, loses the ability to extract meaning from his future experiences as they occur.
>
> Experience and Education
> by John Dewey

> . . . Education should be a preparation for life. Our culture has not been very successful. Our Education, politics, and economics lead to war . . . Our religion has not abolished usury and robbery . . . The advances of the age are advances in mechanism—in radio and television, in electronics, in jet planes. New world wars threaten, for the world's social conscience is still primitive . . . Why does man hate and kill in war when animals do not? Why are there so many suicides? Why . . . Why . . . Why, a thousand whys about our vaunted state of civilized eminence!
>
> I ask these questions because I am by profession a teacher, one who deals with the young. I ask these questions because those so often asked by teachers are the unimportant ones, the ones about school subjects. I ask what earthly good can come out of discussions about French or ancient history or what not when these subjects don't matter a jot compared to the larger questions of life's natural fulfillment—of man's inner happiness.
>
> Summerhill: A Radical Approach to Child Rearing
> by A. S. Neill

I believe that what a student learns in school, and what he actually becomes are significantly influenced by how he feels about himself and the world outside. I think that schools should legitimize these feelings, and should teach students a variety of ways to recognize and express them. An education without this understanding of self is simply training in an irrelevant accumulation of facts and theories—irrelevant because it is not related to what students feel is important.

Reach, Touch, and Teach
by Terry Borton

At a time when our students need desperately a bitter dose of reality, the curriculum makers turn out a homogenized pap-bland, insipid, innocuous, and deadly dull . . . One could search all the curriculum projects in vain for evidence that they were written . . . at a time when our cities are suffocating in their own afflucia and when our towns are being torn by riots.

Allan A. Glatthorn
from a speech to the
National Association of
Secondary School Principals,
1968.

. . . it is not beyond our ingenuity to design environments which can help young people to master concepts necessary to survival in a rapidly changing world. The institution we call "school" is what it is because we made it that way. If it is irrelevant, as Marshall McLuhan says; if it shields children from reality, as Norbert Wiener says; if it educates for obsolescence, as John Gardner says; . . . if it is based on fear, as John Holt says; if it avoids the promotion of significant learnings, as Carl Rogers says; if it induces alienation, as Paul Goodman says; if it punishes creativity and independence, as Edgar Friedenberg says; if in short, it is not doing what needs to be done, it can be changed; it must be changed.

Teaching as a Subversive Activity
by Neil Postman and Charles
Weingartner

These illustrative calls for change, in terms of relationships between men and in terms of the social studies curriculum emphasis, can best be summarized by Martin Buber's "I-Thou" versus "I-It" relationships or basic attitudes that constitute human existence. The

"I-Thou" relation is direct, mutual, and present. In it the "I" relates to the other person in his uniqueness hence the relationship is genuine with respect; people meet people as they are. In the "I-Thou" relation the whole person enters. "Here emotion and reason, intuition and sensation are included in the wholeness of the person responding to what he meets" (Friedman, p. 363). The mode of knowing in "I-Thou" relationships is inward, subjective, existential, and empathetic. "In this way we know a friend, or soak up the atmosphere of a place" (Morris, p. 168). In the "I-It" relationship, on the other hand, the other person is my object and not my partner. I observe him and use him. I know him with the same detachment with which I know any object. In short, the mode of knowing in "I-It" relationships is aloof, external, conceptual, and objective. It is the scientist's way of knowing.

Both I-Thou and I-It are necessary for human existence. I-It again and again provides the base for ordered civilization, for technical accomplishment, for scientific advance. Yet I-It is not sufficient for human existence even on the barest terms. Without the I-Thou relation, the biological human individual would not become a person, a self, an I at all. He begins with the I-Thou in his relation to his mother and family and only later develops the separating relationship of I-It. As long as the I-Thou and the I-It remain in healthy alternation, ever new material from the realms of the physical, the biological, the psychological, and the social is brought into the I-Thou relation and given new, present meaning (Friedman, p. 364).

". . . both kinds of knowing are valid and necessary and that a

natural balance between the two ways of knowing should be maintained as in primitive minds" (Jeffreys, p. 70). When I-It becomes predominant and prevents the return to the Thou, however, man loses authentic existence and ultimately falls into pathological self-contradiction (Friedman, p. 364). The difference between mere existence and authentic existence, between being human at all and being more fully human, between holding the fragments of the self together sufficiently to get by and bringing the conflicting parts of oneself into an active unity, between having partial, disparate relations with others and having fuller, more responsible ones, depends, according to Buber, on a healthy alternation of, or balance between the I-Thou and I-It. It seems most unfortunate, then, that modern civilization, with its scientific preoccupation, gives priority to conceptual or external thinking with the implication that conceptual knowledge is the only true knowledge.

From this point of view, the calls for change are a protest against the domination of conceptual thinking which empties the concrete reality out of experience. Rephrased in social studies terms, a balance between the cognitive and the affective domains should be maintained in order to bring "relevance" into the classroom. Relevance, here, refers to the relationship between education and life.

2. Forces Creating Cultural Alternatives and Value Options (Barr, R. D., 1971; Raths et al, 1966)

In order to gain a fuller perspective of the present emphasis upon educational change, the concept of "change" must be viewed and understood within its larger societal context as schools function in

society and not in vacuum.

In this age of alternatives, a number of powerful forces can be identified which have contributed to the value dilemmas, value conflicts, and complicated decision areas surrounding today's youth. These forces exacerbate the personal conflicts and decisions by continually expanding the range and scope of value alternatives, legitimizing the alternatives, and eroding confidence in values and beliefs previously supported (Barr, p. 16).

(a) Social Change

We live in an age of unprecedented social change (Barr, 1971; Raths, 1966; Toffler, 1970). By any measure, one might suggest that contemporary society not only appears to be changing more rapidly than in any previous age, but the rate of change seems to be constantly accelerating. The speed and rate of change is distinctly different (Hanna, 1969; Toffler, 1970; Barr, 1971). According to Hanna (p. 69), "the accelerated tempo of change hurls man into one new age after another before he has had time to absorb or adapt to the previous one. The result is that man is confronted with a host of complex and far-reaching problems with which he is ill-equipped to cope." This vertiginous change (Barr, p. 17) has rendered many of our most traditional values, institutions, vocations, and life-styles dysfunctional. The effect of this dizzing change on youth is pronounced.

Because of the rapid rate of change, Margaret Mead characterizes youth today as "immigrants in time," like "the first generation born in a new country" and "faced with a future in which they cannot

know what demands will be placed upon them." Marshall McLuhan, in Culture Is Our Business, 1970, suggests that the 1970's are a "new tribal time" and characterizes the youth as the "new tribal men." Youth today reside in a society that is changing so rapidly and radically that they are constantly faced with distinctly unique problems for which there are no precedents. They have become perpetual adolescents (Barr, p. 17).

(b) Media (Barr, p. 17; Raths et al, p. 17)

Youth today are children of potent new means of communication; they have never known a world without television, transistor radios, and stereos. The "new tribal men" are plugged into and turned on by media. "It is media that first showed them the mind-expanding fantasies of LSD and the subtle sensations of smoking pot. It is through the media that they have learned of other youth who are hard into free love and drugs, of protests, . . . It is media that smashed through their value system and gnawed away at the beliefs they had learned at home and school" (Barr, p. 17). Being exposed to so many alternatives, it "is possible that the biggest contribution these media made was to baffle the child's nascent understanding of what is right and what is wrong, what is true and what is false, what is good and what is bad, what is just and what is unjust, what is beautiful and what is ugly" (Raths et al, p. 17).

(c) Revolution in Science and Technology

Many writers in sociology and education depict man as being left stunned and disoriented as a result of increasing technological change

(Weiner, 1954; Mumford, 1963; Mesthene, 1968, 1970; Hanna, 1969; Toffler, 1970; Barr, 1971). Mesthene (1970) views the accelerating rate of technological change outstripping traditional categories of thought, rendering obsolete many established institutions and values of society.

Wartofsky (1968) defines the dilemma of man as a rift between two cultures, the scientific and the humanistic. He fears that we are ". . . trapped between what we know science to be . . . and what we simultaneously fear that science has become . . ., an amoral and inhumane instrument which has developed beyond human control" (p. 2). Earlier, Mannheim (1940, p. 43) referred to technological advance as outpacing moral percepts.

New insights into man's origin are creating moral dilemmas for many youths. Is man a "child of God" or a "naked ape"? Were we created in the "image of God" or in the image of "Australopithecus Erectus," a ninety-pound tree ape?

(d) Survival Problems (Barr, 1971)

Each day our sky grows darker, our oceans murky. Lake Erie is already dead; our rivers are a ripe stew of raw sewage. In Toronto, a plan to stop all automobile traffic in the city is underway. In Tokyo, coin-operated oxygen dispensers line the street for pedestrians nauseated by exhaust fumes (p. 19).

Increasingly, the environmental crisis has pushed youth to consider new alternatives for their lives which focus on the present and are conducive to survival (p. 20).

One way of summing up what has been said is to indicate that

the child of today confronts many more choices than the child of yesterday. He has many more alternatives. In one sense, this makes him less provincial and more sophisticated. In another sense, the complex array of choices makes the act of choosing more difficult. How can one size up all of the available alternatives? How can one examine the grounds on which each rests, and how can one anticipate the consequences toward which each one points? In short, how does one know what to believe (Raths et al, p. 22)?

The "call for change," the imbalance between the "I-Thou and I-It," and youth's cluttered values created by the forces of rapid change indicate very clearly that education is in a state of crisis. It is this near-crisis turmoil that compels educational theorists to Revisit the Process of Education (Bruner, 1971) and so de-emphasize the structure of knowledge, to ask questions: How Fare the Disciplines? (Foshay, 1970) in order to indicate some of the structure-based curriculum built-in limitations and to advocate an alternative existential philosophy—an approach that has a uniquely human orientation and is concerned primarily with the human individual and the human meaning (Bowers, 1968). The point we are trying to stress here is that current influences have pierced some holes in the shield of the curriculum that has "structure of knowledge" as its theoretical base. Does this imply that there is an urgent need for a new emphasis in terms of the curriculum in Social Studies? If the primary question in the 1960's was, "What knowledge is most worth?" the writer's primary question is now "What kinds of human beings do we want to produce?"

III. Value Orientation

In January of 1971, and in response to the aforementioned educational crisis, the Alberta Department of Education issued the Elementary Social Studies Handbook entitled Experiences in Decision-Making to all schools throughout this province. Four distinguishing characteristics of the suggested program are: (a) its value-orientation intended to give students experience in the responsible use of personal freedom in a world of choice; (b) its flexibility as it allows decisions to be made by those who are affected by them; (c) its emphasis on the process of valuing rather than value inculcation; and (d) its placement of greater emphasis on the importance of the learning processes than on content information.

This Handbook—Experiences in Decision-Making—has served as a major impetus for this research project for the following reasons:

(a) This study maintains that the social actor (the kind of human being we want to produce) needs both knowledge and values in order to make intelligent decisions and that the valuing component is a very important part of the decision-making process, "because values frequently determine what knowledge an individual will accept or reject. Value confusion often results in social action that is contradictory and bizarre" (Banks and Clegg, p. 445).

(b) It places greater emphasis on processes. "Customarily, school curricula have given heavier emphasis to what has happened than to what is to come. By emphasizing process skills, persons have the opportunity to plan for the future rather than merely to reflect upon the past. Persons and school programs need to be

future-oriented because of the tremendously stepped-up pace of today's and tomorrow's world. It is necessary to get at the essence of human living and understanding" (Berman, Louis M., 1968, p. 11). John Gardner endorses this contention as education for "self-renewal" and so does the writer.

(c) It is designed for highly process-oriented persons who are characterized by Berman (pp. 9 and 10) as: (i) Having within their personalities elements of dynamism, motion, and responsibility which enable them to live as adequate and contributing members of the world of which they are part. (ii) Having broad rather than narrow or restricted fields of vision. They utilize a wide range of intellectual skills such as comparing, analyzing, elaborating, and evaluating in solving problems. (iii) Comparable to generators as opposed to parasites, to reconcilers of conflict rather than avoiders of conflict. When challenged to carry out worthwhile tasks they are zealous, extravagant, and fervent at times as opposed to being continuously moderate. (iv) Tending toward internal integrity rather than outward conformity, toward friendliness to difference and newness as opposed to hostility to the unknown.

(d) Its emphasis on the thinking-feeling (I-Thou—I-It) cohesion for "man's intellectual and emotional qualities are so interwoven that the two must be studied simultaneously" (Berman, p. 156).

(e) This handbook, to put it in Maslow's language (1959, p. vii), "springs from the belief, first, that the ultimate disease of our time is valuelessness; second, that this state is more crucially dangerous than ever before in history; and finally, that something can be done

about it by man's own rational efforts."

By way of concluding this section of the rationale, the writer presents, first in Figure 2.3, what an Alberta social studies curriculum that is designed to foster valuing, inquiry, and decision-making skills might look like. Secondly, we record on The Swing of a Pendulum spiral Value Orientation as a new emphasis in Figure 2.4.

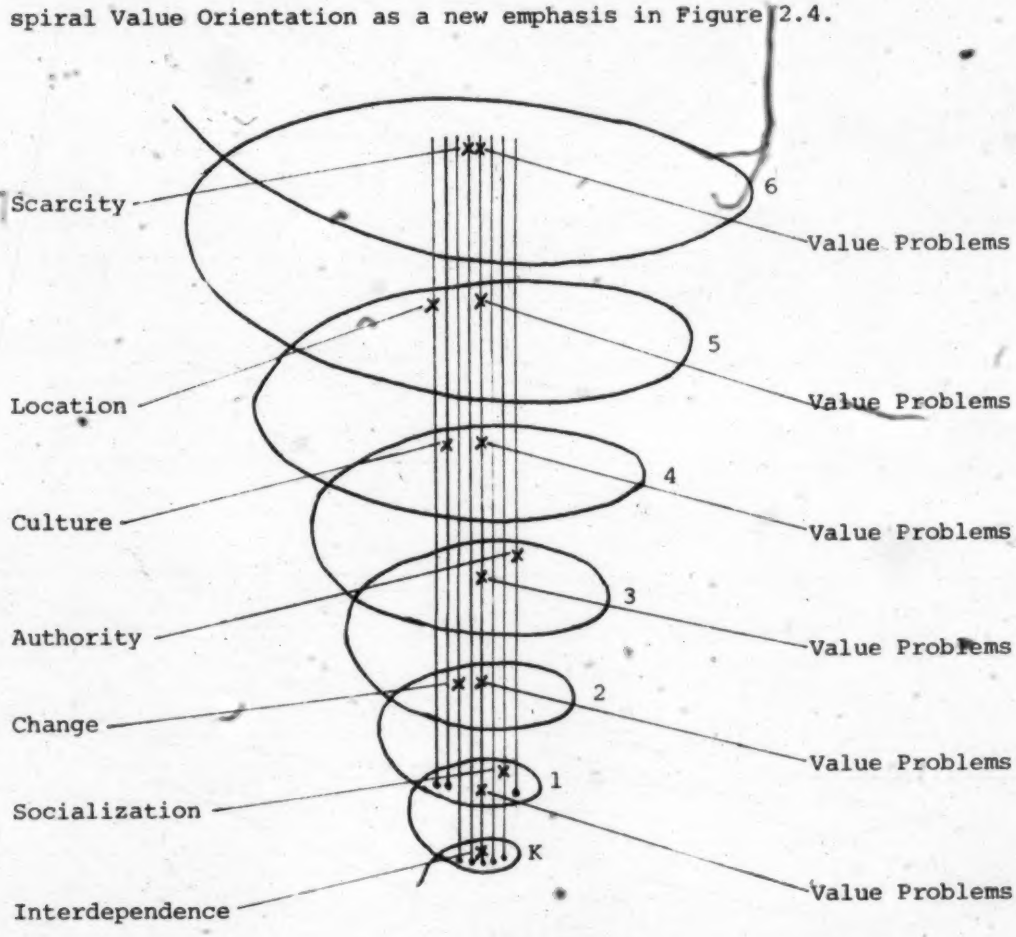


FIGURE 2.3

SPIRAL DEVELOPMENT OF CONCEPTS AND VALUING

(Based on Banks, p. 426)

In the 1960's the curriculum was organized around, say, seven

concepts from the various social science disciplines. Four of the concepts are introduced in kindergarten. All seven of them are studied in Grade 1 and in subsequent grades. In the 1970's value problems are dealt with at every grade level as are concepts. The asterisks indicate concepts and value problems emphasized in the various grades. Please note that the value problems cannot be specified here. They are to be decided by each teacher and his students who must experience decision-making.

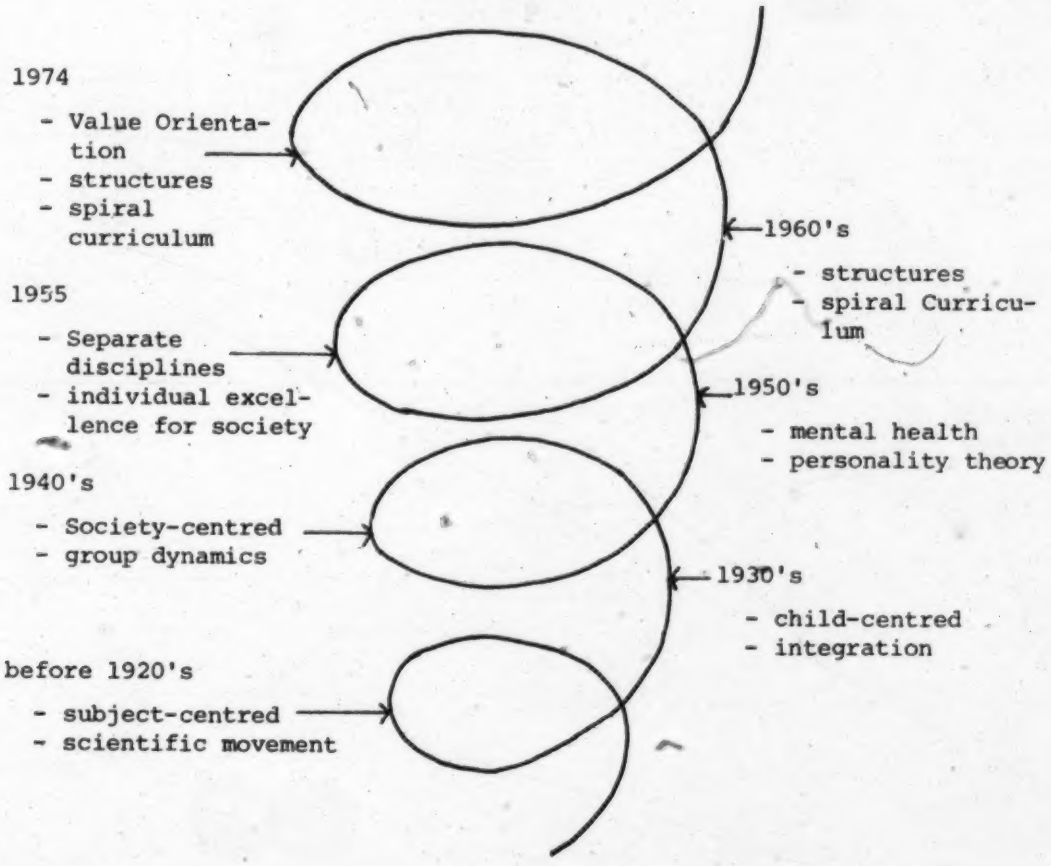


FIGURE 2.4

THE SWING OF THE PENDULUM

IV. Curriculum: Definition and Rationale

At this stage and for the purposes of this rationale, it appears necessary to adopt a definition for curriculum accompanied by its curriculum rationale.

Mauritz Johnson's definition of curriculum (1967, pp. 127-140) as "a structured set of intended learning outcomes" is accepted and James B. MacDonald's curriculum rationale (1968, pp. 37-42) is adopted. It should be emphasized that Johnson's curriculum is concerned with results, with the learning outcomes intended to be achieved through instruction. The colourful but highly depictive major terms used in the following rationale are MacDonald's and his rationale is concerned about knowledge, about learning, about society, about the persons it plans for and the process by which curricula are developed and implemented. Related and attached to the five curriculum concepts underlined above are a variety of value positions to be presented below in point form.

1. The central thread of value that runs through all five ideas is best labelled a personalistic value position. The conception of person here is in humanistic terms and not the metaphorical terms of individualistic psychology.
2. A person is not to be thought of as a bundle of needs, or interests, or unique purposes that can be directed or guided or developed to someone's satisfaction. The person is inviolate, regardless of our good or poor intentions. Each person has his own integrity and worth for being a person.
3. From a person-point-of-view, knowledge makes living tolerable and

in some cases personally fulfilling. Knowledge is not experienced in packages of socially structured disciplines, but as patterns of personal meanings.

4. Learning, socialization, personality development and society also fit within this framework. Learning becomes the process of acquiring personal meanings, in contrast to the process of meeting needs or mastering non-personal content; development becomes the structuring of patterns of personal meanings over time within the person; and society becomes the major environmental source of symbols by which personal meanings are built.

When the above is the rationale, the focal point of this curriculum is the person and education is first and foremost a moral enterprise. Morality here is used in the anthropological sense as the quality of the ways we relate to each other as persons, not the goodness of a socially approved set of behaviours. "A good curriculum then is a moral curriculum in the sense that it maximizes the opportunity for moral interpersonal relationships to occur, and by so doing focuses on personal meanings of knowledge and the worth and integrity of the person" (p. 39).

V. Value Theory

1. The Nature of Values

A standardized definition of value does not exist in either the social sciences or philosophy (Banks and Clegg, p. 445). However a number of writers have provided definitions of the concept that are sufficient for our purposes. Our discussion is based on Beliefs,

Attitudes and Values by Milton Rokeach and Glen Hass. Rokeach defines value as a "type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-state of existence worth or not worth attaining" (Banks, p. 445). A value is also a standard for determining whether something is good or bad, and for judging one's behaviour and the behaviour of other persons (Banks, p. 445).

According to Glen Hass (p. 455), when attitudes are taught, the learner is developing a readiness to behave that influences his actions towards certain objects and events. A person's attitudes can be recognized by a consistency in his behaviour to a given group of objects or events. When values are taught or learned, the learner is developing a preference for behaviour which is based on some conception of what is right and desirable. Attitudes and values are alike in that both represent preferences of the person who possesses them. Values include attitudes plus justifications for them; the justifications are conceptions of what is right which are based on facts, knowledge, experiences, or prejudices. In short, values are predispositions to respond in certain ways. They are the criteria against which we judge the worth of things, objects, and actions.

Values affect our thinking. Both satisfaction and discontent are related to values. They determine what problems one thinks about and what solutions one accepts. When we share values with other persons, we receive and give respect, and arguments can be solved rationally (Cronbach, 1963, p. 45). It is, therefore, evident that values are crucial factors in each decision a person makes in daily

life, since values represent what he considers good or bad, desirable or undesirable, proper or improper, admirable or despicable (Thomas, 1972, p. 99).

If values are so important, and at the same time we know that the ". . . ultimate disease of our time is valuelessness . . . variously described as anomie, amorality, rootlessness, emptiness, hopelessness, . . . lack of something to believe in" (Maslow, p. vii), or that "value conflicts are so numerous and destructive. And the confusion is so great that many people appear to have no values at all, or endorse so many conflicting values that they resemble the general who would ride his horse in all directions at once" (Hunt and Metcalf, 1968, p. 120), and that in a pluralistic society such as ours, there are many competing value orientations, what is the school to teach?

2. The Process of Valuing

Valuing as a source of values (Hass, p. 461) seems to be an appropriate answer to the question. As a means of gaining and internalizing a value system, the valuing process seems particularly appropriate to a period like the present in which individuals feel that they must think through their own values and in which ready-made sets of values are not accepted easily. It also is a means for learning values which seems particularly appropriate for use by the teacher in a democratic society and who is trying to provide for individual differences of learners (Hass, p. 461).

Many personality theorists believe that the values held by most of us today are those that we have accepted from our parents; they are held as fixed concepts and are rarely tested and examined.

Since these values often are sharply at variance with our own experiencing, we divorce ourselves from ourselves in a very basic way. Carl R. Rogers has found that when the human being is free to choose whatever he values, he tends to value experiences and goals which make for his own growth and development and for the growth and development of others (Hass, p. 461). The teaching strategy implied is that of an atmosphere of freedom in which learners may state their views knowing that they will be received with consideration and respect.

Educators cite a variety of reasons for advocating a valuing process in the elementary social studies. The valuing process, it is argued, should replace past efforts to inculcate particular absolute beliefs in the young (Thomas, p. 100). If we indoctrinate the young person in an elaborate set of fixed beliefs, we are ensuring his early absolescence (Gardner, p. 21). The alternative is to develop skills, attitudes, habits of mind, and the kinds of knowledge and understanding that will be instruments of continuous change and growth on the part of the young person. This idea is summed up by John W. Gardner when he states that, "All too often we are giving our young people cut flowers when we should be teaching them to grow their own plants" (p. 21).

In the process of valuing, when children identify alternative values that can be held toward different objects, events, and people, they are engaging in a study of the personalities of people. And when children weigh these alternatives and feel free to decide which values they themselves will embrace, they are helping to establish their own

identity. The analysis of values may help the individual develop a more integrated, self-activating personality (Thomas, p. 100). Louis and James Raths have written articles about the "value clarification theory," a procedure for guiding valuing by learners in classrooms. Their research concluded that persons who hold clearly defined values are positive, purposeful, enthusiastic, and proud. Persons who lack such clarity are apathetic, flighty, uncertain, and inconsistent (Raths et al, pp. 1-12).

Intellectual skills are also promoted by a social studies program that focuses on the valuing process. Children are taught to analyze peoples' beliefs and to criticize, synthesize, and articulate their own convictions (Thomas, p. 100). Krathwohl et al have pointed up rather clearly the close relationship between the cognitive and affective domains. R. B. Raup, K. Benne, Axtelle, and Smith also have developed strategies that teachers may follow in the classroom in guiding the process of valuing. They divide the choices which everyone must make into judgements of facts and judgements of practice. Judgements of practice should be guided by the facts of knowledge, which are pertinent to the decision being made, as well as by one's values. In the process of studying and collecting the facts of knowledge pertinent to a decision, the learner's values may be modified, especially when he examines the ways in which a decision may be related to other persons and things which are involved. Evaluation involves both knowledge and values, and it can be taught. It is done by a process of utilizing knowledge, discovered and learned in relation to values held, as decisions are made through a process of valuing (Hass,

p. 462). For all these reasons it is more effective to teach a process of valuing than it is to teach one set of values.

Valuing, according to Louis R. Raths, is composed of seven subprocesses (Raths, 1966). The subprocesses help persons of all ages to make choices which are both personally satisfying and socially responsible. As students build the total process into their lives, they need less and less to be told what is desirable or how to act (Harmin et al, 1973, pp. 32-34).

The seven subprocesses, based on choosing, prizing, and acting, are outlined here:

CHOOSING one's beliefs and behaviours

1. Choosing freely

If we are to live by our own value system, we must learn how to make independent choices. If we are able only to follow authority, we will be ineffectual when authority is silent or absent, when it gives us conflicting directions, or when our emotions impel us in contrary directions.

2. Choosing from alternatives

For choice-making to have meaning, there have to be alternatives from which to choose. If there are no alternatives, there are no choices. The more alternatives available, the more likely we are to value our choices. Generating and considering alternative choices is necessary for clarifying and refining values.

3. Choosing after thoughtful consideration of consequences

We need to learn to examine alternatives in terms of their expected consequences. If we don't, our choice-making is likely to

be whimsical, impulsive, or conforming. By considering consequences, we lessen the chance of those consequences being unexpected or unpleasant.

PRIZING one's beliefs and behaviours

4. Prizing and cherishing

Values inevitably include not only our rationale choices, but our feelings as well. In developing values we become aware of what we prize and cherish. Our feelings help us determine what we think is worthy and important, what our priorities are.

5. Publicly affirming

When we share our choices with others—what we prize and what we do—we not only continue to clarify our own values, but we help others to clarify their values as well.

ACTING on one's beliefs

6. Acting

Often people have difficulty in acting on what they come to believe and prize. Yet, if they are to realize their values, it is vital that they learn how to connect choices and prizings to their own behaviour.

7. Acting with some pattern

A single act does not make a value. We need to examine the patterns of our lives. What do we do with consistency and regularity? Do these patterns incorporate our choices and prizings?

Collectively, these seven subprocesses comprise the total valuing process. Students who have built the process of choosing, prizing, and acting into their own lives have learned an approach to

living which is uniquely their own (Harmin et al, p. 34).

Using Rath's seven subprocesses as a firm springboard, the present investigation utilized Taba's strategy—interpersonal problem solving (Ellis and Durkin, 1972, p. T14)—as a valuing strategy in keeping with the rationale of the handbook Experiences in Decision-Making (1971) that envisages "social studies classes becoming a forum in which students merge reason with feelings."

CHAPTER III

RESEARCH PROCEDURES

In this chapter the research procedures followed in obtaining and utilizing the data in the study are examined. Included are descriptions of the sample, the research instruments, the experimental design, and the statistical methods used to assist in the analysis of the data.

I. The Sample

Prior to the main study a pilot study was carried out. One split-grade class consisting of grade five and grade six students from one Edmonton school participated. The main purposes of the pilot study were to refine the use and determine the relevancy of the research instruments, to determine the duration of the experimentation period, and to familiarize the investigator with his role as a teacher in a creative and sharing classroom atmosphere considered essential for the main study.

This done, and the request to carry out the main study granted by the Edmonton Public School Board, the subjects of the investigation were randomly selected by use of a table of random numbers from two sixth-grade classes of two public elementary schools both located in middle class neighbourhoods. The subjects, numbering forty, were randomly assigned to the two groups, the experimental and the control. Randomizing the groups in this manner permitted the investigator to make the assumption that all important independent variables except the experimental treatment were held constant. Table 3.1 indicates

that both groups were comparable on the factors of sex and group size.

Table 3.1

Sex and Group Size of Sample

Group	N	Boys	Girls
Experimental	20	10	10
Control	20	10	10
Total	40	20	20

Table 3.2 indicates that the intelligence quotient distribution of both groups of subjects is also closely comparable.

Table 3.2 (Based on Herman, p. 221)

Group I.Q.* Frequency Distribution of the Sample

I.Q. Interval	Frequency (f)		Category
	Experimental	Control	
104 - 134	12	12	Above-average
103 - 98	2	2	Average
97 - 80	6	6	Below-average
Total	20	20	

*The intelligence quotients were obtained from the Verbal Battery of the Lorge-Thorndike Tests administered in the schools in January.

II. The Research Instruments

Two sets of instruments were utilized in the gathering of data for this study. The first one, to initiate, promote, and assess the generation of alternatives and logical consistency and the second one, as a valuing strategy.

THE GENERATION OF ALTERNATIVES

1. The Film Loops

For the purposes of this study, a series of film loops by Moore and Woodruff (1969) that (a) highlight the generation of alternatives for value clarification at the elementary level, (b) are concerned with interpersonal problems, and (c) provide situations to which students can relate personally, were selected and utilized.

Each of the loops is divided into two phases. The first phase depicts an incident concerning a social problem such as cheating, ganging, shoplifting, or vandalism. This is the phase in which the main action occurs. It ends on a freeze-frame posing the question "What do you think the actor will do?" To accommodate our purposes in this study, the above question was substituted by a series of questions appearing under the value clarification strategy "Interpersonal Problem Solving" that is discussed later in this chapter. At this point, the investigator stopped the projector since the second phase of the loop was not used in this study.

On the basis of the criteria enumerated in the above paragraph, the following film loops, each accompanied by an explanatory note, were used:

The Cashier's Mistake focuses upon one girl and the decision she faces when she is given too much change by a cashier in a supermarket. Such a decision places the girl in the centre of multiple pressures.

The Damaged Book focuses upon one girl and the decision she faces when she accidentally tears a page in an encyclopedia she is using for research.

The Train and Rocks focuses on one boy when he is invited to join a group of boys of his own age who are about to throw rocks onto a trainload of new automobiles.

The Thief focuses upon one girl and the decision she faces when her friend offers her some candy she knows the friend has just stolen.

The Spray Paint focuses upon one boy and the decision he faces when he is asked to join some friends who are scribbling with spray paint on the front wall of a building.

The Lost Baseball focuses upon one boy and the decision he faces when he finds the baseball that a group of boys, who have earlier rejected him, have lost.

The loops are organized by the authors so that students will be encouraged to involve themselves actively and honestly. Arbitrary "right-wrong" judgements sometimes made by teachers and adults are discouraged by the authors. Such judgements, they argue, invariably make students distort their own reactions so that they tell their teacher what they think he wants to hear. Ultimately, no one person can control how another person will act. It is crucial that students learn to guide themselves in making thoughtful decisions. By examining,

comparing, and evaluating their problems honestly, they formulate their own values and confront the responsibility they will be asked to assume for their own lives (Moore and Woodruff, 1969). The authors' rationale is consistent with that of the investigation discussed in Chapter II.

2. A Story (Shaftel and Shaftel, pp. 317-319, 1967)

The Menace in the Tree. The story, like the film loops, focuses on one boy, Jimmy, and the decision he has to make when it seems to him that the victim of the prank the boys are playing is someone old and fragile who may be hurt by their mischief. The story is written fully in Appendix A in order to afford the reader all the circumstances surrounding Jimmy's stressful situation. The rationale of the story, purpose, and procedure are as portrayed in the discussion on film loops above.

3. Alternative Action Search Strategy (Simon et al, pp. 198-203, 1972)

Purpose (as recommended by the authors on p. 198)

Frequently, we find ourselves acting one way in a situation and later regretting it or wishing we had behaved differently. The clearer people are about their values, the more congruent their actions are with their feelings and beliefs and, therefore, the less often they later regret their actions.

This strategy enables students to consider alternatives for action in various specific situations. The goal is to encourage students to bring their everyday actions more consistently into harmony with their feelings and beliefs.

All this is congruent with the rationale and the valuing process advocated in this research.

Procedure

The investigator introduced the above activity by initiating a discussion about things that the subjects did that they later regretted. Then the subjects were presented with five specific situations (see Appendix B for the actual examples used) which called for some proposed actions. The investigator then asked, "Now, given all your beliefs, feelings and values related to this situation, ideally, what would you want to do in this situation?"

Each subject, individually, was to generate and justify at least two alternative courses of action. The subject was requested to indicate the ideal alternative by placing it in the first column or by means of a star. A discussion that was based on the consequences that came with the choices made by the subjects occupied the last fifteen minutes of the day's period. To afford the reader a better idea as to the nature of this strategy a sample situation is included.

Sample Situation

You are walking behind someone. You see him take a banana from his shopping bag; peel it; and nonchalantly toss the peels over his shoulder onto the sidewalk. You are twenty feet behind him. Ideally, what would you do?

BEST ALTERNATIVE GRID

Alternative #1	Alternative #2	Alternative #3	Situation
			1.
			2.
			3.

4. Choosing Among Competing Alternatives or Rank Ordering (Simon et al, pp. 58-93, 1972).

Purpose

Each day of our lives we must make choices between competing alternatives. This strategy gave subjects practice in choosing from among competing alternatives and in publicly affirming and defending their choices.

Procedure

The investigator explained to the experimental group that he was going to ask them some questions which required them to look deeper into themselves and make a value judgement. He gave them three alternative choices for responding to each question and asked them to rank order these choices according to their own value-laden preferences.

In the group discussion time, the investigator read a question and called upon six students in turn to give their rankings and reasons for their best choice. Appendix C contains all the questions used in the study.

Sample Rank Order Question

Which would be the hardest for you to do?

- show a bad paper to your parents.
- walk away from a fight.
- wait your turn when you have something exciting to say.

Reason for first choice: . . . . . .

. . . . . .

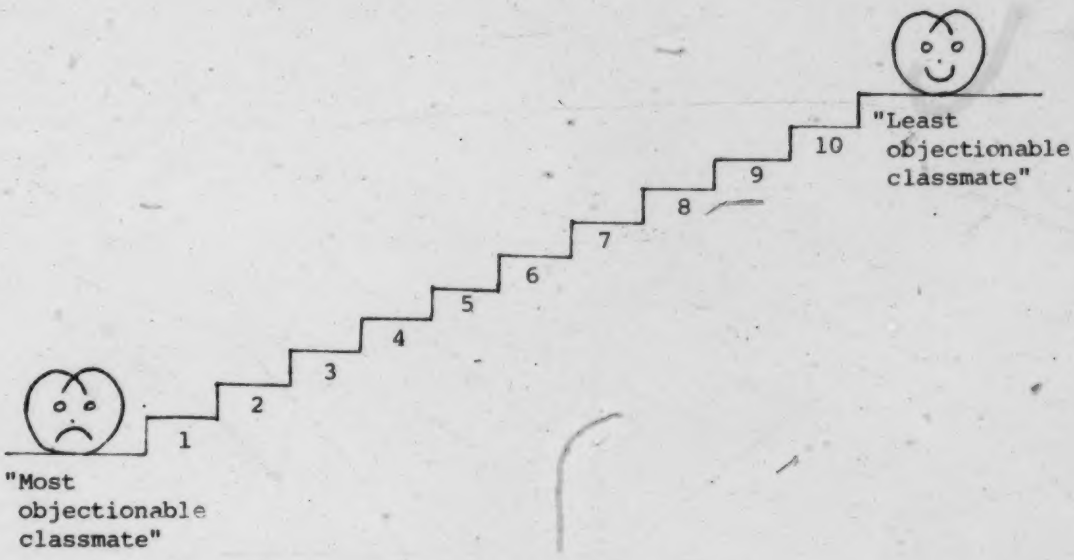
5. Forced Choice Ladder (Simon et al, pp. 98-107, 1972)

Purpose

The Forced Choice Ladder is complimentary to the Rank Order Strategy (Number 4). However, it is much more complex as it requires considerable thought in weighing the relative importance of alternatives and their consequences. This strategy is also a sure-fire way of getting a group immersed in a heated, though friendly, discussion on issues of values.

Procedure

The investigator asked the subjects to construct a "forced choice ladder" with 12 steps (as in figure below).



Then the investigator presented the following series of alternatives or statements which call for value judgements by the subjects. Following the reading and explanation of the statements, the subjects were requested to rank order these on the "Most Objectionable-Least Objectionable" Forced Choice Ladder. Subjects were to write key words from the item or simply the number of the item on one of the steps of the ladder according to the strength of their feelings.

Items for the Forced Choice Ladder (p. 107)

1. Bother Bug - constantly interrupts the class by talking to the teacher and bothering other students.
2. Back Talker - talks back to his mother.
3. Cheater - cheats in a game.
4. Litter Bug - drops trash on the sidewalk.
5. Borrower - borrows a pencil and does not return it.

6. Bully - beats up a younger child.
7. Shoplifter - steals candy from a store.
8. Fire Bug - sets fire to a building.
9. Ratter - rats on a friend.
10. Chewer - puts gum on the seat of a chair.

After all the items have been ranked by the subjects, a comparison and discussion of responses followed.

A VALUE CLARIFICATION STRATEGY

(Taba's) Interpersonal Problem Solving Strategy (Ellis and Durkin, p. T14, 1972)

In this strategy subjects were presented with a problem situation as depicted in all the film loops described earlier. At the freeze-frame they were required to: (1) propose and defend solutions; (2) relate the events to similar experiences they have had; (3) evaluate the way of handling the recalled problem and consider various alternatives they might have followed.

Interpersonal Problem Solving

Investigator's questions	What the subject does
1. What happened in the film loop or story?	Describes events.
2. What do you think (the protagonist) should do? Why?	Gives as many feasible responses as possible and defends them. (Generation of alternatives)

3. How do you think (the others) would react if he did that? Why?	Makes inferences that are consistent with the responses generated in two above and defends them. (Logical consistency)
4. Has something like this ever happened to you or to someone you know?	Relates similar event in his life.
5. What did you do? or What did he do?	Relates recalled behaviour.
6. As you think back now, do you think that was a good or bad thing to do?	Judges past action.
7. Why do you think so?	States reasons.
8. Is there anything you could have done differently? Why?	Offers alternative behaviours and justifies them. (Generation of alternatives).

A discussion of responses to the questions above followed each set of film loops or story and questions with the treatment group. Since all subjects in this group had the opportunity of responding in written form to the questions prior to discussion, everyone had something to contribute. Maximum active participation was also enhanced by the fact that the investigator refrained from giving judgemental reactions and accepted any response. A situation was, therefore, created in which verbal interaction existed not only between individual and investigator but also among the subjects.

The discussion or "sharing-of-opinions" period was considered crucial to the valuing process formulated for this investigation. The discussion period, for example, forced the subjects to take positions and to analyze their standpoints with regard to standards which they themselves had accepted as right. Once a position was taken, after choosing from alternatives and consideration of consequences, a consistency of reasoning was required.

Table 3.3 is a summary of the instruments indicating the title, function, and sequence of the research instruments.

III. Collection of Data

The film loops The Cashier's Mistake and The Lost Baseball together with the Interpersonal Problem Solving strategy comprised the research instrument.

The responses elicited by questions 2, 3, 7 and 8 in the Interpersonal Problem Solving strategy on the freeze-frame of each of the above film loops constituted the data that was needed by the investigator. All written feasible responses that were correspondingly defended by means of a reason constituted the total number of alternatives generated. These justified responses are referred to as Justifiable Alternatives and abbreviated J.A. in this study. Logical Consistency, abbreviated L.C. in this study, consisted of a justifiable alternative in question 2 plus a justifiable reaction in question 3.

All the scored responses were transferred from the investigator's data sheets and converted into punched cards for analysis of variance by computer.

Table 3.3

Summary of Function and Sequence of Instruments

Title of Instrument	Function	Day on which Instrument was used
1. The Cashier's Mistake	Pretest, both groups	1st
2. The Damaged Book	Experimental treatment	2nd
3. Alternative Action Search	Experimental treatment	3rd
4. Rank Ordering	Experimental treatment	4th
5. The Train and Rocks	Experimental treatment	5th
6. The Thief	Experimental treatment	6th
7. The Menace in the Tree	Experimental treatment	7th
8. The Spray Paint	Experimental treatment	8th
9. Forced Choice Ladder	Experimental treatment	9th
10. The Lost Baseball	Post test, both groups	10th
11. Interpersonal problem-solving	Value clarification with all films and story	1st, 2nd, 5th, 6th, 7th, 8th, 10th

IV. Hypotheses

The basic hypotheses of this study are stated in the null form and are as follows:

1. There will be no significant difference in ability to generate justifiable alternatives between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.
2. There will be no significant differences in ability to generate alternatives that are logically consistent between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.

V. Analysis of Data

Each of the pretest and posttest answer sheets was examined and scored twice. First by the researcher and then by a trained judge. When score differences were observed in one pretest answer sheet, the two scorers reviewed the paper in question and agreed upon a single score.

Scoring involved tallying. An alternative that was justified by means of a reason in questions 2, 3, 7, and 8 counted as one. A justifiable alternative in question 2 plus a justifiable reaction in question 3 counted as one for logical consistency.

The means, standard deviations, and differences in the means for both the control and experimental groups were computed in order to test each of the hypotheses with the help of the University of

Alberta computer services.

CHAPTER IV

PRESENTATION OF THE RESULTS OF THE INVESTIGATION

The purpose of this chapter is to present and discuss the results of the investigation under the following headings:

1. Restatement of Purposes and Assumptions
2. Analysis of Variance
3. Students' Responses to:
   (a) Moral Guidelines
   (b) The Lost Baseball
   (c) The Forced Choice Ladder

I. Restatement of Purposes and Assumptions

The sampling procedures, the random assignment of subjects to groups, and the instrumentation discussed in Chapter III were undertaken in order to determine whether there was a relationship between training in techniques designed to improve abilities in interpersonal problem solving situations and the generation of alternative courses of action. Randomization enabled the investigator to assume that the groups could differ only by chance except for treatment effects on the criterion variables. The investigator assumed further that he was able to control other factors affecting the generation of alternatives and the logical consistency performance and, thus, one group would have no advantage over the other.

As confirmation of the equivalence of the two groups before treatment we cite the pretest results in tables 4.1 and 4.2.

Table 4.1

Means and Standard Deviations of Justifiable Alternatives of Both Groups on the Pretest

	Pretest			
Group	Mean	S.D.	T	P-Two Tail
Experimental	3.15	0.99	-0.820	0.41752
Control	3.40	0.94		

Table 4.2

Means and Standard Deviations of Logical Consistencies of Both Groups on the Pretest

	Pretest			
Group	Mean	S.D.	T	P-Two Tail
Experimental	1.35	0.67	-0.211	0.83404
Control	1.40	0.82		

The above two tables indicate that there is no significant difference between the two means.

In order to determine whether the mean scores made by the two groups on the post-test were significantly different, the following null hypotheses were tested.

1. There will be no significant differences in ability to generate justifiable alternatives between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during

a parallel time period.

2. There will be no significant difference in ability to generate alternatives that are logically consistent between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.

II. Analysis of Variance

The above hypotheses were tested by one-way analysis of variance. The level of significance was set at .01. Table 4.3 summarizes the means and standard deviations of justifiable alternatives of both groups and table 4.4 is a summary of the means and standard deviations of logical consistencies of both groups.

Table 4.3

Means and Standard Deviations of Justifiable Alternatives of Both Groups on the Post-Test

	Post-Test			
Group	Mean	S.D.	T	P-Two Tail
Experimental	11.25	4.30	7.882	0.0000
Control	3.55	0.76		

The summary above indicates that the two means of post-test scores are significantly different and the first null hypothesis can, therefore, be rejected. From these summaries, the investigator is able to state conclusively that a statistically significant difference in the generation of alternatives occurred for the experimental group

during the experimental period.

Table 4.4

Means and Standard Deviations of Logical Consistencies of Both Groups on the Post-Test

	Post-Test			
Group	Mean	S.D.	T	P-Two Tail
Experimental	3.85	1.79	5.574	0.0000
Control	1.50	0.61		

The Anova summaries above indicate that the second null hypothesis be rejected on the basis that the two means of post-test scores are significantly different. Furthermore, the investigator is able to conclude that a statistically significant difference in logical consistencies occurred for the experimental group during the experimental period. The means still remained significantly different after Welch's T tests of prime adjustment as summarized in table 4.5 below.

Table 4.5

Welch T Prime Adjustment of T Tests for Unequal Variances

Variable	Adjusted Degrees of Freedom	T^1	P-Two Tail
Post-Test Justifiable Alternatives	20.18	7.881	0.00000
Post-Test Logical Consistencies	23.84	5.574	0.00001

III. Students' Responses

Before presenting the Students' Responses, we will discuss the five moral principles that guided the investigator in conducting or facilitating class discussions and in eliciting and interpreting the students' responses.

Moral Principles - bases for moral decisions and actions (Wilson et al, 1967, p. 44).

1. Moral behaviour involves the notions of intention, of understanding, and knowing what you are doing. To elucidate this principle let us discuss the following concepts: "Telling the truth" and "Keeping a promise." For sure, animals, machines and infants cannot tell the truth or keep promises. A parrot might say "It's a fine day" when it was a find day, or when it wasn't: but it would not be telling the truth or lying. One could build a robot to say "I promise to be here when you come back," and it might be there when one came back: but it would not have made or kept a promise.

   People can perform these things because they know what they are doing. They don't just go through the motions: they act intentionally. Similarly, they speak meaningfully. In short, moral words and actions are tied down to the notion of intention and if a person is to act morally he must know what he is doing and must do it freely.

2. To act morally, people must have a reason. If I asked somebody "Why don't you eat human flesh?" and he says "I just can't swallow it, my revulsion is so great," he has given me a causal answer, and has said nothing about having moral reasons or any sort of

justification. If on the other hand, he says, "Well, I could eat it, but I think it is wrong to do so, because . . ." then he has given a rational justification. Rational actions are those for which the agent is responsible. They are attempts which we make (not physical movements forced on us) to meet a particular solution in the external world. In short, if an action is to fall within the moral sphere it must be rational.

3. Moral behaviour is closely connected with a man's motives or reasons for actions. Suppose a person refuses a drink before driving simply because he is frightened that the police at a Check Point will catch and convict him; then it would be wrong to describe his behaviour as moral because we have to take into account the nature of his motives, reasons or intentions, and not just what he does overtly. The internal point of view (a person's intentions, reasons, and motives) is as important for our view of morals as any knowledge of his external behaviour.
4. Moral behaviour of a person is also guided by his general attitudes, feelings and dispositions: that is, not only by what he does (even if we include the reasons he has for doing it) but also by what he feels.
5. Moral behaviour includes the notion of relating to other people as equals, and knowing what their interests are, as well as acting in accordance with those interests. It also includes the notion of managing one's own desires and feelings in the right way. This applies to such cases as choosing whom to marry, what job to do, whether to take drugs or whether to engage in vandalism. Both these

notions (4 and 5) go beyond conformity to mores, and both lead us to stress the importance of feeling and attitude.

These, then, are the moral principles that served as guidelines to the investigator.

Two Students' Responses to "The Lost Baseball" (unedited)

(A star [*] is the student's indication of the best alternative.)

STUDENT A's (a girl)

Question 2: WHAT DO YOU THINK THE BOY SHOULD DO? WHY?

> The boy in question found the baseball that the other boys, who had rejected him earlier had lost.

* (a) Keep it, because the other boys wouldn't let him play.

(b) Give it back, because the boys might let him play.

(c) Keep it and ask them if they want to play with his ball because he will get to play too.

(d) Hide it in a better place so they can't find it, so when they have left he can get the ball and keep it.

(e) You can say if I find it can I play? Because you know you can find the ball and then you can play.

Question 3: HOW DO YOU THINK (THE OTHERS) WOULD REACT IF HE DID THAT (a, b, c, d, e)? WHY?

* (a) They wouldn't know if he kept it because they wouldn't see him take it. They would call him a thief if they found out. His friends would not trust him because he

had kept the ball.

(b) The other boys would let him play because he found their ball. The boy's parents would be proud of him, he gave it back.

(c) The boy's parents would be mad if he kept it because he would be like a thief.

(d) His friends wouldn't be his friends because they would not trust him anymore.

(e) The other boys would let him play because he found the ball they had lost.

Please note that the reactions in question 3 are logically consistent with the alternatives in question 2.

Questions 4, 5, 6, 7: HAS SOMETHING LIKE THIS HAPPENED TO YOU OR SOMEONE YOU KNOW? WHAT DID YOU OR HE DO? WAS THAT A GOOD OR BAD THING TO DO? WHY?

Yes, it happened to my friend and she kept the dime she had found. It wasn't good because it wasn't honest.

Question 8: IS THERE ANYTHING YOU COULD HAVE DONE DIFFERENTLY?

Well, yes, given it back because it wasn't fair to keep it.

STUDENT B's (a boy)

Question 2: WHAT DO YOU THINK THE BOY SHOULD DO? WHY?

* (a) Return the ball to the boys because they might let him play.

(b) Say to them, will you let me if I find your ball, so he can be in the game too.

(c) Keep it, because he needs a new ball and he is mad at the boys.

(d) Hide it so they can't find it because he doesn't want them to find it because they rejected him.

(e) Leave it their for the boys to find it themselves because he is mad at them.

Question 3: HOW DO YOU THINK (THE OTHERS) WOULD REACT TO THAT? WHY?

* (a) The boys would be happy because they can start they're game again.

(b) The boys wouldn't be too enthusiastic but would let him play.

(c) His parents would be mad that he didn't return it because the ball belongs to the other boys.

(d) The boys would be mad if they found out because they want to find their ball.

(e) The boys wouldn't know so they wouldn't be mad because they don't know about it.

Questions 4, 5, 6, 7: HAS SOMETHING LIKE THIS HAPPENED TO YOU OR SOMEONE YOU KNOW? WHAT DID YOU/HE DO? WAS THAT A GOOD OR BAD THING TO DO? WHY?

Yes, my friend found some candy that his friend had dropped. He ate it and it was a bad thing to do because in a sense it's stealing and being selfish.

Question 8: IS THERE ANYTHING HE COULD HAVE DONE DIFFERENTLY?

He could have shared it with him.

Summary

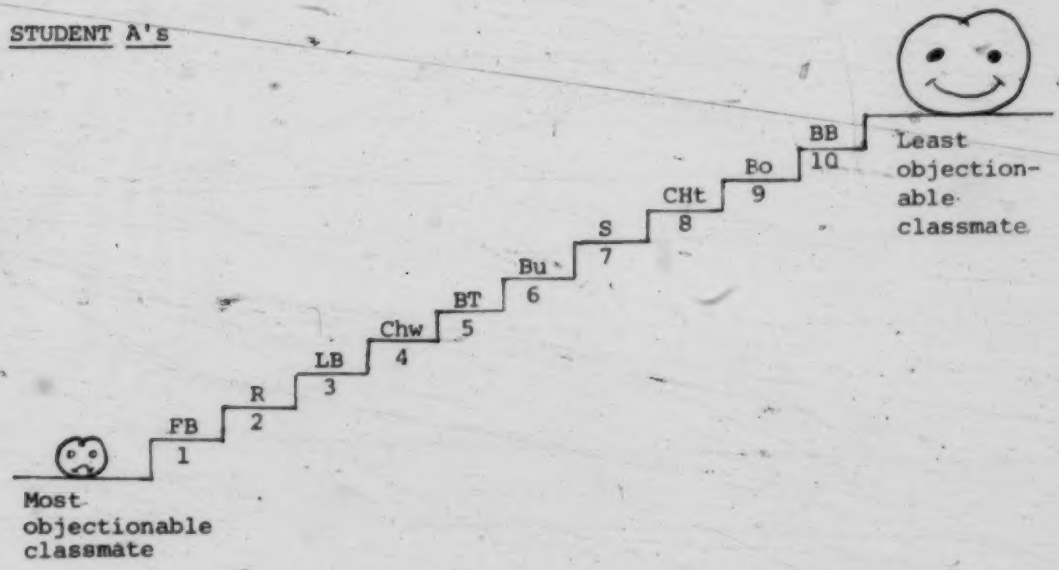
Since a student's best alternatives and justification are chosen uncoerced from among alternatives and after examination not only of the consequences of every alternative course of action generated but also of the reactions of others involved, the investigator feels it reasonable to assume that the choices reflect not only a student's feelings and attitudes but also the moral guidelines discussed earlier and that valuing as portrayed in the rationale in Chapter II was in progress.

Forced Choice Ladder

Items (fully presented in Chapter III) and Abbreviations:

1. BB - Bother Bug
2. BT - Back Talker
3. CHt - Cheater
4. LB - Litter Bug
5. Bo - Borrower
6. Bu - Bully
7. S - Shoplifter
8. FB - Fire Bug
9. R - Ratter
10. Chw - Chewer

STUDENT A's



STUDENT B's

Drawings are very close approximations of the students'. Though very expressive, they were not made mandatory. Students' rankings show a great variety of rating although the Fire Bug is constantly rated the most objectionable classmate or neighbour or the next most objectionable.

CHAPTER V

SUMMARY, CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS FOR FURTHER STUDY

I. Summary

A rational social actor's synthesis of knowledge (in the form of facts, concepts, generalizations and theories) and clarified, rationally examined values results in a decision which involves selecting a course of action from possible alternatives. Figure 5.1 (based on Banks', p. 21) summarizes this idea which is fundamental to this study.

It was with this goal, graphically summarized in Figure 5.1, and the challenges of today's social studies in mind that the investigator designed the experimental study which has been reported. The main purpose of this study was to investigate the extent to which abilities gained in an interpersonal problem solving strategy could influence the generation of alternative courses of action in the valuing process. A number of instruments including film loops, a story, and valuing strategies were utilized to initiate, promote, and assess the generation of alternatives that were accompanied by rational justifications. A line of thought consisting of alternatives and corresponding justifications constituted a logical consistency.

The sample of the investigation consisted of forty randomly selected sixth-grade pupils drawn from two Edmonton Public School Board elementary schools. The subjects were randomly assigned to the experimental and control groups and were closely comparable on the following factors: group size, sex, age, average I.Q., and socio-

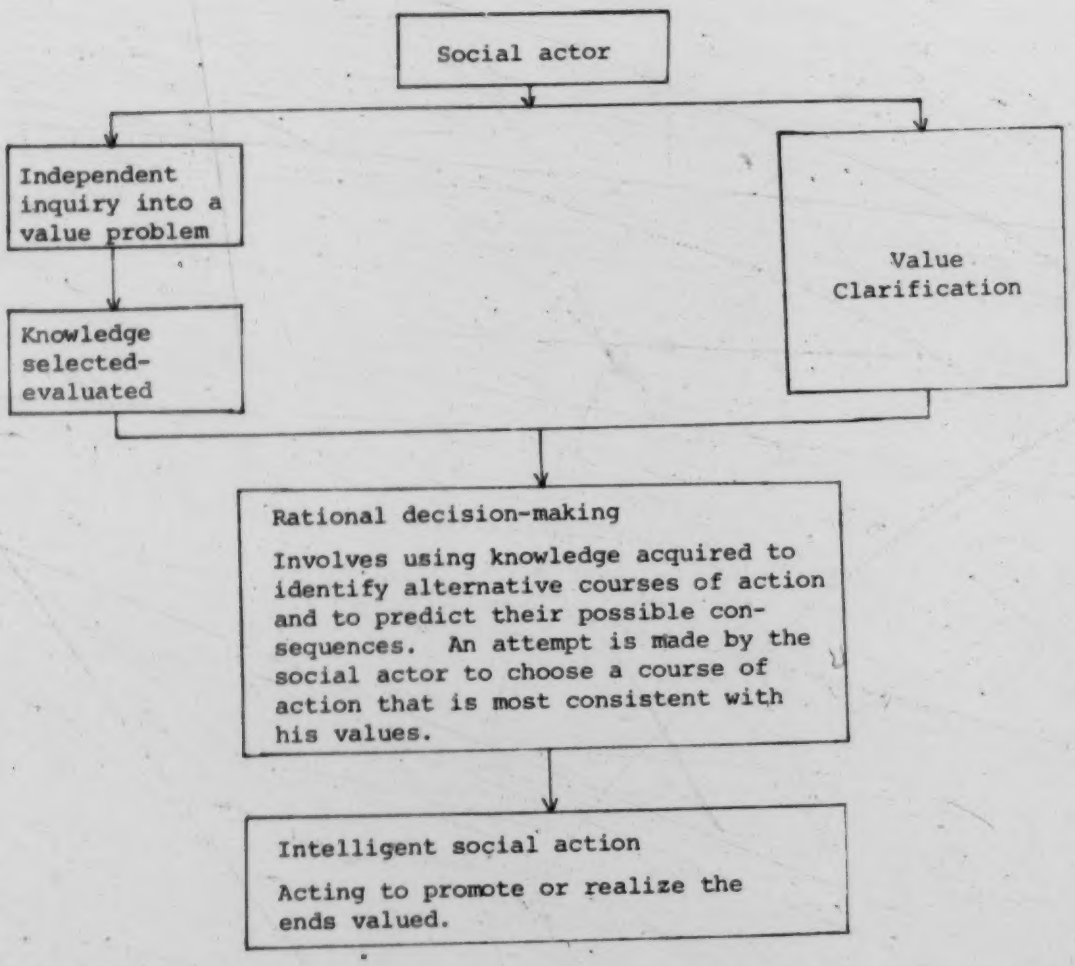

Social actor
Independent inquiry into a value problem
Knowledge selected-evaluated
Value Clarification
Rational decision-making
Involves using knowledge acquired to identify alternative courses of action and to predict their possible consequences. An attempt is made by the social actor to choose a course of action that is most consistent with his values.
Intelligent social action
Acting to promote or realize the ends valued.

Figure 5.1

Value Inquiry Model

economic background.

II. Findings and Conclusions

Null Hypothesis 1

There will be no significant difference in ability to generate justifiable alternatives between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.

This hypothesis was rejected on the basis that the two means of the experimental and control groups showed a statistically significant difference ($p < .01$) on the criterion measures.

Conclusion

The findings of this study show that a statistically significant difference in the generation of justifiable alternative courses of action occurred for the experimental group during the experimental period and that no such significant difference had occurred for the subjects in the control group.

Within the limits of generalizability, this approach, of implementing a social studies program that focuses on valuing for decision-making, was thus demonstrated to be an effective way of guiding pupils in the intricate process of selecting the most appropriate course of action for their needs. The results clearly indicate that elementary school children with attributes comparable to those in the sample of this study can be taught to generate and justify alternative actions. In short, there is merit in this approach.

Observations

Some other evidence of the superiority of the subjects in the experimental group was observed by the researcher. The subjects generated a much greater number of alternatives than did those in the control group. For valuing and for choice-making to have meaning, there must be alternatives from which to choose. The more alternatives available, the more likely we are to value our choices. Generating and considering alternative choices is necessary for clarifying and refining values (Harmin et al, 1973, p. 32).

These subjects were also observed to be conspicuously superior in the quality of the justifications accompanying alternatives. Two examples gleaned from the discussions that followed the written responses will evidence this contention. Choosing to keep the lost baseball belonging to a group of boys who had earlier rejected him was not only considered bad (and risky, in case you were caught), by some, but also dishonest because the ball doesn't belong to you and besides two wrongs do not make a right. Shoplifting was considered bad not only because it was dishonest and dangerous to one's reputation (may lose friends over it) but also because it increases security measures at the supermarket which in turn increase prices and the higher prices are paid by everybody in that community. This example is consistent with Carl R. Rogers' (in Hass, 1971, p. 461) findings that when the human being is free to choose whatever he values, he tends to value experiences and goals which make for his own growth and development and for the growth and development of others.

Furthermore, the subjects in the experimental groups seemed to

be well on their way in the use of personal freedom. A cursory review of the diversity of their responses included in Chapter IV evidences this hunch. Differences noticeable in the kind of alternatives generated, in the justifications used and in the rank-ordering strategy were also publicly affirmed without any hesitation. Could this be what Louis Raths means when he says that overconformity wanes with the clarity we gain in our values?

Null Hypothesis 2

There will be no significant difference in ability to generate alternatives that are logically consistent between subjects who receive training in an interpersonal problem solving strategy and subjects not receiving such training during a parallel time period.

This hypothesis was also rejected since the analysis of variance indicated that the experimental and control groups differed significantly in the logical consistency of alternatives. A comparison of the means revealed that the experimental and control groups differed significantly ($p < .01$) in the logical consistency of alternatives. Further, using the Welch 'T' prime adjustment of T-Tests for unequal variances, there continued to exist a significant difference ($p < .01$) between the means of each group.

Conclusion

The findings of this study indicate, first, that trained students in the experimental group generate more justifiable alternatives and secondly that these alternatives can be arranged logically

consistent with the alternatives facilitating selection of the best alternative.

III. Recommendations for Further Research

Based upon the findings, observations, limitations, and subsequent conclusions of this study, the researcher submits the following recommendations:

1. A further study may be conducted using all grades at the elementary school level in order to discover the relationship between developmental stages and increase in mean scores.

2. A similar study may also be conducted using representative samples from other socio-economic groups in order to determine if the experimental method is equally effective with these other groups.

3. A similar study but of much longer duration should be conducted to include observation of social action.

4. Based on observations by the researcher, the experimental group seemed to exhibit less and less of classroom behaviours such as overconformity, fear of criticism. Therefore the study may be modified so as to measure the waning of these behaviours as values become clearer.

5. The study should be extended to see if significant differences occur in the generation of alternatives in other curriculum areas such as language or science.

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APPENDIX A

THE MENACE IN THE TREE

The three boys crouched in the dark shrubbery at the back of the garden. They had been waiting, tense and eager for long minutes.

Jimmy, keenest of hearing, heard footsteps on the sidewalk.

Jabbing Pete, he whispered, "Somebody's coming!"

"Sounds like two or three people!"

"Okay, okay. I'm ready."

The tree-lined street was dimly lit by a street lamp, blue in the distance. Few cars passed on the quiet residential avenue. An occasional couple or group of boys and girls, returning from an early movie, had sauntered past at intervals. It was for such a group that the three boys waited.

Here, hidden in the bushes a hundred feet from the sidewalk, they felt safe from discovery and pursuit. Pete held a ball of kite string. Tom crouched beside him, and Jimmy kneeled behind them.

The kite string, invisible in the darkness, stretched at a long slant to the middle of an elm tree that loomed over the sidewalk, bent over a bough, and hung straight down, suspending a bag of waxed paper containing water.

When somebody passed beneath the tree, Pete would let go of slack in the string: the bag of water would drop. It would startle the passerby. He would think something was up in the tree and making an attack on him and he would jump, and blurt in surprise. If the

passerby were a woman, she would utter a shriek; if a bunch of giggly girls, they would scream and chatter like crazy. If the bag hit somebody on the head and split, that somebody would think a miniature cloudburst had used him for a target. If the victim happened to be a big, husky man—well, no telling what might happen.

"He's getting close," Tom whispered.

"They. Two men."

"Oh, boy! We'll have to run."

The two men, talking earnestly, were walking at a brisk pace and drawing quickly nearer.

Jimmy felt a dart of fear. Two men. If they got mad, they'd be good and mad.

"They'll chase us."

"For gosh sake, stop shivering!"

"Don't be so chicken."

Closer the men came, almost to the trees—

"Now!" Tom whispered.

Pete let go the coils of slack in the string.

The bag of water dropped until the string was tight.

"Hey!"

"What's that?"

The two men jumped back and stood tense now, peering up into the darkness of the foliage above their heads.

"Just a bird, prob'ly."

"Maybe a cat."

They moved closer, straining to see among the branches.

Pete carefully pulled the kite string, drawing the bag up into the darkness of the leaves.

One of the men—the younger one—strode decisively to the tree trunk and started climbing up.

"Careful, Jack. If it's a cat, it might claw you," the other

man warned.

"Might be a raccoon. I'd like to catch it."

Hearing this, Pete chuckled. Tom choked back a laugh, but Jimmy was too nervous to think it funny.

He whispered, "Maybe they'll see the string."

"Too dark," Pete said confidently.

And he was right.

"Come on down, Jack," the older man said. "I want to get home." The young man delayed a bit, straining to see among the leaves, then gave up. He climbed down, rubbed his hands together, and brushed off his clothes.

"Whatever it was, it isn't moving now."

"Maybe just a branch fell. Let's go."

The two men left, walking on down the street.

Jimmy finally let out a long breath of relief, but Tom and Pete were somewhat disappointed.

"Pete, we're not letting the bag fall down far enough."

"I'll let out more slack."

"But it'll hit somebody smack on the head," Jimmy pointed out.

"Sure. That's the idea. Hey, here comes somebody."

"Sounds like two people again."

"No—just one."

It sounded like more than one, Jimmy realized, because this person was using a cane and tapping along at a slow shuffle.

"Somebody old," he whispered.

"Maybe it's Old Lady Corbin," Pete said.

"Good!" Tom added.

But Jimmy stirred uncomfortably. Old Lady Corbin was a mean old witch sure. If you passed her house on roller skates, she came out and screamed that you were making too much noise. If you batted a ball into her fenced yard, it was goodbye ball; if you climbed

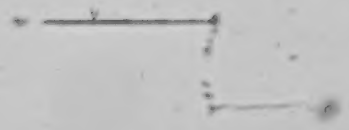
over her fence to get it, she's yell murder and phone your parents to complain that you had trampled her flower beds; then she'd come hunting for the ball and if she found it, she'd keep it.

But she was real old. She was using a cane because she had had a fall and broken a hip that had never mended right. She had a weak heart; Jimmy's mother had said she'd pop off one day in one of her rages.

Suppose, now, when the bag dropped down over her head from the tree, she got such a fright that she jumped back and fell down and broke her hip again. Or suppose she got so mad she screamed and tore around more than was good for her!

"You ready, Pete?" Tom whispered. "She's almost—"

APPENDIX B



ALTERNATIVE ACTION SEARCH

1. You are pushing a shopping cart in a supermarket and you hear a thunderous crash of cans. As you round the corner you see a two year old boy being beaten, quite severely, by his mother, for pulling out the bottom can of the pyramid. Ideally, what would you do?

2. You see a kid three or four years younger than you shoplifting at the local discount store. You're concerned that he'll get into serious trouble if the store detective catches him. What would you do?

3. At a picnic, there is a giant punch bowl. One of the little kids, much to everyone's horror, accidentally drops his whole plate of spaghetti into the punch. What would you do?

4. Your father has been giving you a lot of flack about how much TV you watch. One day you come home from school and the TV set isn't working. You suspect your father has done something to the set. What would you do?

5. You are on a vacation trip and you are driving to the beach with your parents. You would like to go to the amusement park, but you are concerned because you have spent most of the money you had saved for your vacation earlier. Your father stops for gasoline and you get out and walk around. A lady is walking back to her car and you see her purse fall open and her wallet fall out. You walk over, pick up the wallet just as the lady gets into her car to drive away. The edges of several ten dollar bills are sticking out of the wallet. No one saw you pick it up. What would you do?

CONSEQUENCES GRID

	#1	#2	#3
1. Alternatives			
Reason			
2. Alternatives			
Reason			

APPENDIX C

CHOOSING AMONG COMPETING ALTERNATIVES AND REASON

Name: _____

1. Which classmate do you like best?

   - a classmate who plays practical jokes on you.
   - a classmate who constantly tattles.
   - a classmate who gossips about other people.

   Reason _____

2. What kind of a present would you like most to get?

   - a surprise present.
   - a present you already know about.
   - a present you picked out.

   Reason _____

3. To whom would you tell a secret?

   - your friend
   - your teacher
   - your parent

   Reason _____

4. What would you consider the worst experience?

   - telling on a best friend
   - changing schools
   - getting lost in a shopping center

   Reason _____

5. Where would you like most to go?

   - to the zoo
   - to a horror movie
   - to the library

   Reason _____

6. Which would you most like to have?

   - one best friend
   - many friends
   - two or three good friends

   Reason _____

7. What would you do if you saw your best friend steal some candy from a store?

   - report him
   - pretend you didn't see
   - ask him to share it with you

   Reason _____

8. Which would you rather do on a Sunday morning?

   - sleep late
   - play with a friend
   - watch TV

   Reason _____

9. Which would you rather be?

   - a fireman
   - a policeman
   - a postman

   Reason _____

10. Which of these would you like to have most in your neighbourhood?

    - a house being painted
    - a house being torn down
    - a house being built

    Reason _____

11. Which of these would you most like to have as a neighbour?

    - a boy three years younger than you who owns a pony
    - a family with a swimming pool
    - a new boy or girl your age

    Reason _____

12. Which of these would you like most in your neighbourhood?

    - ice cream wagon
    - a parade
    - a bookmobile

    Reason _____

13. Which of these would you want most as a neighbour?

    - a teacher
    - a circus clown
    - a dentist

    Reason _____

14. Which of these would you want most as a neighbour?

- a blind person
- a young crippled person
- an old person

Reason _____

15. Which would make you most uneasy?

- a thunderstorm
- a new baby sitter
- going to bed alone in the dark

Reason _____

16. With whom would you rather spend your vacation?

- a friend
- a teacher
- your family

Reason _____

17. Which do you least like to do?

- get up in the morning
- go to bed at night
- keep your room neat

Reason _____

18. Which do you like best in school?

- reading
- math
- spelling

Reason _____

19. Which would you prefer to do?

- do better in reading
- make a new friend
- go on a long vacation

Reason _____

20. Which do you like best in school?

- art
- music
- gym

Reason _____

21. Which chore would you rather do?

- wash dishes
- dust furniture
- take out garbage

Reason _____

22. What would you do if someone hit you?

- tell the teacher
- hit him back
- walk away

Reason _____

23. Which would be the hardest for you to do?

- show a bad paper to your parents
- walk away from a fight
- wait your turn when you have something exciting to say

Reason _____

24. Which would you like the least to do?

- go to a birthday party without a gift
- go to a Halloween party without a costume
- go to a party with a torn dress/trousers

Reason _____

25. What kind of a person do you least like to sit next to? Someone who

- talks a lot
- looks at your paper
- can't sit still

Reason _____

26. How would you rather have your mother punish you?

- by spanking you
- by taking away your favorite game/toy
- by talking to you

Reason _____

27. What makes you most angry?

- a teacher who treats you without respect
- a friend who won't listen to your side of the argument
- your parents telling you what to do

Reason _____